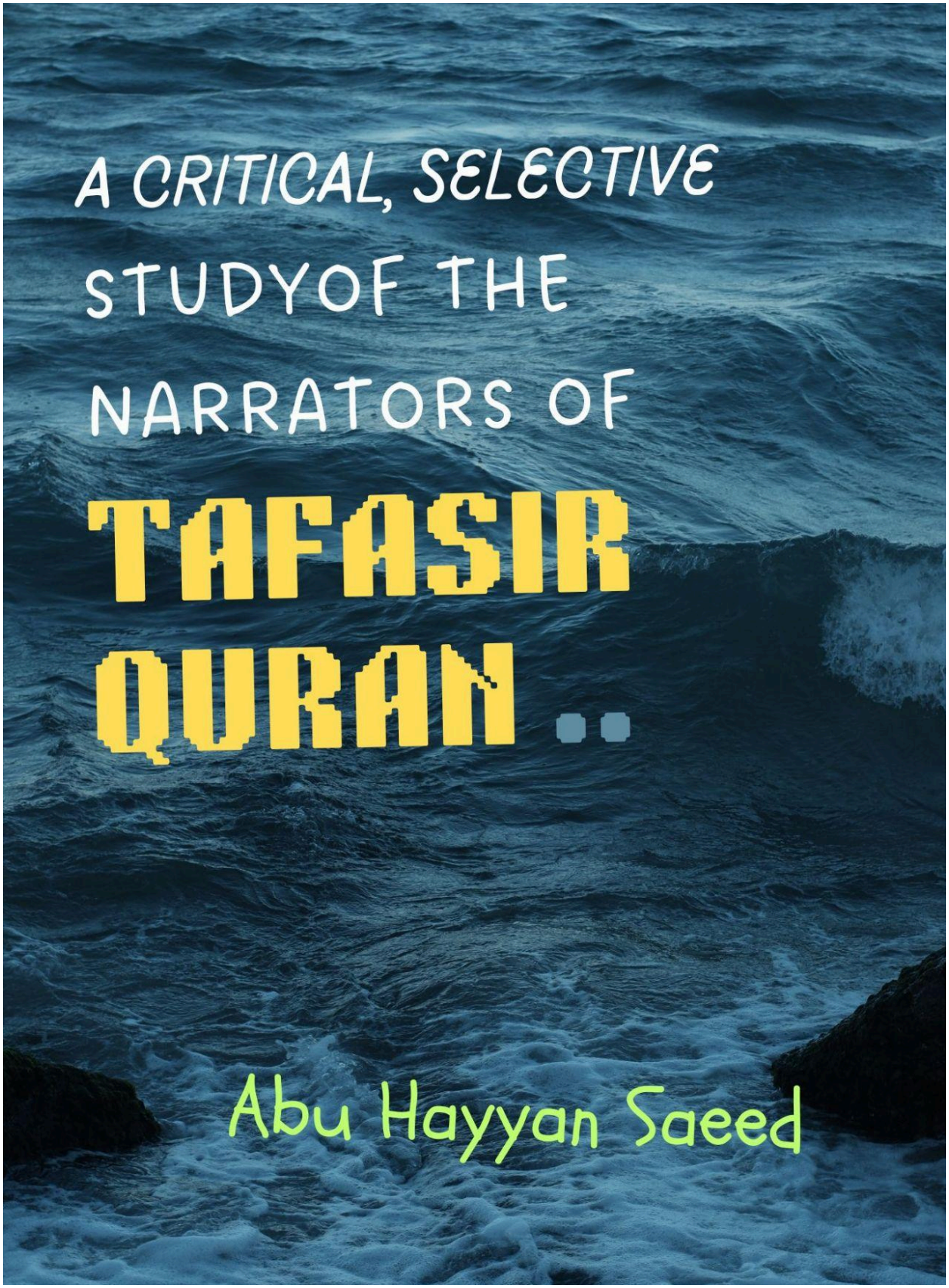
A CRITICAL, SELECTIVE
STUDYOF THE
NARRATORS OF
TAFASIR
QURAN ..
Abu Hayyan Saeed

A critical, selective study of the Narrators of Tafasir Quran ..

Abu Hayyan Saeed

***The worse than worst lie on Rasool e Kareem PBUH is in this narration describe by shameless people Ahmed bin Hanbal, Abu Dawud , Tirmizi etc is* [*the Messenger said, "Surely, I was given the Qur'an and the like thereof with it,"*]**

Musnad Ahmed #17174 , Sunan Abu Dawud #4604

Tafsir at a glance:

I consider two definitions of Tafseer , one is lexical and the other is logical.
Lexically: tafsir comes from fassara', which means, 'to explain, to expound, to elucidate, to interpret.'
Logical meaning: " Te science by which the Quran is understood, its meanings explained, and its rulings derived "

In my words Tafsir meant to understand and execute the plans of Almighty described in the Quran practically, As well as Interpretation without implementation is useless exercise.

There are hundreds of works found about Tafsir al Quran in published forms in many languages as well as thousands of hand written Scattered parts of old

manuscripts about Tafsir also persisted in several libraries and personal collections of Scholars.

Some Early Works about Tafsirs :

3rd century AH writers were:

• **Abu ‘Ubayd al-Qasim ibn Salaam** (d. 224H) ,Abu Ubayd al-Qasim ibn Salaam (157AH- 224AH), one of the early hadith scholar and philologists, author of *Gharib al-Hadith , Fada'il al-Qur'an,* and many other works.A student of Ibn `Uyayna, Ghundar, Ibn al-Mubarak, Waki`, Ibn Mahdi, and others.

In his book ***‘ Kitab Al Ammwal’*** he collects Hadiths that deal with the system of public finance of the Islamic State. It covers all the sources of revenue, namely: the ruler and the wealth of subjects, the spoils of war, kharaaj lands, the Zakaat paid by Muslims on their wealth, the produce of the land as well as Zakaat on the wealth of orphans, slaves and horses.

This book is translated in English by a Pakistani Scholar Dr.Imran Ahsan Khan.

Note: *The translator of this book , A Pakistani ,Dr .Imran Ahsan Khan Nyazee,* teaches Islamic law and law at the Faculty of Shari’a and Law, at the International Islamic University, Islamabad. He is also editor of the Islamabad Law Review. Nyazee is the author of a number of books on Islamic law including Theories of Islamic Law and Islamic Jurisprudence as well as the two-volume work Islamic Law of Business Organization dealing with partnerships and corporations. He has translated Ibn Rushd’s well-known work Bidayat al-Mujtahid (The Distinguished Jurist’s Primer) for the Center for Muslim Contribution to Civilization.

The writer of the introduction Ibrahim M. Oweiss earned his BA degree from Alexandria University in Egypt, while his MA and Ph.D. in economics are from the University of Minnesota. Professor Oweiss retired in 2002 after having taught at Georgetown University for 35 years. He was a visiting Professor of Economics at Harvard University and Johns Hopkins University. He also taught economics at the University of Minnesota. He is the author of several books, papers and book reviews. The term “Petrodollars” was coined by him in his pioneering study of oil revenues in 1974. This book is now available freely.

• Ali ibn al-Madini (d. 234H), (al-Bukhari's teacher), who wrote on Asbaab an-Nuzul,

• Ibn Qutaybah (d. 276H) wrote a book on rare words in the Qur'an, Mushkil al-Qur'an;

4th century AH writers were:

• An-Nasa'i (d. 303H), the author of the Sunan, wrote one on the merits of the Qur'an, *Fada'il al-Qur'an.*

• Abu Ishaq az-Zajjaj (d. 311H) wrote a grammatical analysis of the Qur'an, 'Irab al-Qur'an;

• Ibn Darstawayh (d. 330H) composed a tract on the miraculous nature of the Qur'an, I'jaz al-Qur'an;

• Abu Bakr as-Sijistani (d. 330H) wrote another book on rare words in the Qur'an, Gharib al-Qur'an;

• Abu Bakr Muhammad ibn Khalaf (d. 309 AH). Wrote al-Haadi fi-'Ulum al-Qur'an. It was written in 47 volumes, however, no copies have reached us.

• Ali ibn Ibraheem ibn Sa'eed al-Hufi (d. 330 AH) compiled ***al-Burhaan fi Tafsir al-Qur'an*** .

5th century AH

• Abu Bakr al-Baqillani (d. 403H) wrote his famous treatise, also related to the miraculous nature of the Qur'an, ***I'jaz al-Qur'an***

• Abu al-Hasan al-Wahidi (d. 468H) wrote his famous book on ***Asbab an-Nuzul***

6th century AH

• Abul-Qasim 'Abdur Rahman as-Sabili. Wrote on Mubhamat al-Qur'an (Qur'anic Ambiguities)

• Ibn al-Jawzee (d. 597 AH) wrote two books in the field called Funoon al-Afnaan fi ‘ Uloom al-Qur’an and al-Mujtabaa fi ‘Uloom Tata‘allaq bil-Qur’an. The first has been printed. The second remains in manuscript at Dar al-Kutub al-Misriyah in Egypt.

7th century AH

• Ibn ‘Abd al-Salaam, who wrote on Qur’anic metaphor (majaz al-Qur ’an), and Jamaal al-Qurraa’

• ‘Alamud-Din as-Sakhawi, who wrote on the recitations and’Ilm ad-Din as-Sakhawi (d. 641H) wrote one on the various qira’at,

• al-Murshid al-Wajiz fi ma Yata ‘allaq bil-Qur ’an al-‘Aziz, by Abu Shaamah ‘Abdur-Rahman ibn Ismaa‘eel al-Maqdasi (d. 665 AH).

8th century AH

• **Badrud-Din az-Zarkashee** (d. 794 AH) wrote his classic, entitled ***al-Burhan fi ‘ Uloom al-Qur’an***

9th century AH and above

• Muhammad ibn Sulayman al-Kaafiji (d. 873 AH) – Suyuti states that such a book has not preceded us. It has two chapters, one which refers to meaning of tafsir and ta’wil, Quran and surah, and other refers to the conditions of tafsir bil-ra’y. Then there is a concluding chapter on the etiquettes of learning and teaching the Holy Qur’an.

• **Jalalud-Din al-Balqini** (d. 824 AH), who identified fifty different types of Qur’anic sciences in his book, Mawaaqi ‘ al-‘Uloom min Mawaaqi ‘ an-Nujum .all unders 6 sections.

• **Jalalud-Din al-Suyuti** (d. 911 AH) wrote two books in the field of ‘ uloom al-Qur’an. He entitled the first, finished in 872 AH, at-Tahbir fi ‘ Uloom at-Tafsir. It consists of one slim volume, but touches on 102 different fields of Qur’anic sciences. He later combined and condensed the fields to 80, which he then elaborated upon in his work, Kitab al-Itqaan fi ‘ Uloom al-Qur’an. The latter text

became the standard source book in the study of ‘ uloom al-Qur ’an for later generations of scholars.

• **Taahir al-Jazaa’iri’s** 300-page work entitled, ***at-Tibyaan fi ‘Uloom al-Qur’an.*** Completed in 1335 AH.

• **Muhammad Abdah Al-Masri (1849~1905) edited *Tafsir Manar*,** 12 volumes in 1927

• **Muhammad al-Tahir ibn Aashur (1879~1973)** was an eminent figure in both the Islamic reform movement and the institution of the Tunisian ulama for over half a century. While his intellectual output covered a wide range of Islamic scholarship and Arabic literature, he is perhaps best remembered for his Qur’anic exegesis, ***al-Tahrir wa’l-tanwir***. Highly overlooked in studies of modern Qur’anic exegesis, al-Tahrir wa’l-tanwir is a major contribution to the ongoing attempt by Muslims to define the place that the Islamic founding text occupies in their lives.

To whom it may concern

My subject is the narrators who describe the tafsir traditions. Therefore, the chosen five will have to be limited to the tradition of popular interpretations of Abu Ja‘far Muhammad ibn Jarir al-Tabari (d. 310 AH/923AD), Abu al-Qasim Mahmud ibn ‘Umar al-Zamakhshari (d. 538 AH/1143-4 AD), Fakhr al-Din Muhammad ibn ‘Umar al-Razi (d. 606 AH /1209-10 AD), Abu ‘Abd Allah Muhammad ibn Ahmad al-Qurtubi (d. 671 AH/1273 AD), and ‘Imad al-Din Isma’il ibn ‘Umar ibn Kathir (d. 774 AH/1373 AD). All of these exegesis outline, in their respective introductions, people consider them as competent commentators of the Qur’an.

Narrators of Tafasirs :

Tafsir Al-Tabari , is compiled by famous historiographer Muhammad bin Jarir Al-Tabari ,(224 ~310) born in a town called Aamol, Tuberstan, Iran in 224 AH . It is stated and assumed that Tabari is one of the renowned, prominent and influential early Persian Muslim scholars of the third Hijri century, historian and exegete of the Qur'an from Tabaristan, modern Mazandaran in Persia/Iran.

He was known for his knowledge of storytelling. He was brought up in a well-off family and his father was keen to teach him. It is stated that he memorized the Glorious Quran when he was seven years old and started to write down Hadiths when he was only nine.When he was twelve years old, he started a long journey seeking knowledge and he traveled to Rey, Baghdad, Kufa, old Syria, and Egypt,but i consider all these stories of seven ,Nine and Twelve years as unbelievable.

Now i discuss the main Narrators in Tafir Ibn Jarir ‘ ***Jāmiʿ al-bayān ʿan taʾwīl āy al-Qurʾān*** ‘ **جامع البيان عن تأويل آي القرآن.**

Mujahid ibn Jabr (d. Mecca, 112-4/730-2) (3rd generation), 193 citations.

Abu al-Khattab **Qatada ibn Da‘ama** ibn Qatada al-Sadusi al-Basri (d.113-9/731-7) (4th generation), 180 citations.

Abd Allah **ibn ‘Abbas** (d. Ta’if, 68/687) (1st generation), 172 citations.

Abu Ja‘far Muhammad ibn Jarir **al-Tabari** (d. Baghdad, 310/923),148 citations.

Isma‘il ibn ‘Abd al-Rahman ibn Abi Karima **al-Suddi** (d. Kufa,127/745) (4th generation), 70 citations.

Al-Hasan ibn Abi **al-Hasan al-Basri** (d. 110/728) (3rd generation),60 citations.

Abd al-Rahman ibn Zayd ibn Aslam (d. Medina, 182/798-9) (8th generation), 55 citations.

Abu al-Qasim Abu Muhammad **al-Dahhak** ibn Muzahim al-Hilali al-Khurasani (d. 105/723?) (5th generation), 45 citations.

<u>Muhammad ibn ‘Abd Allah PBUH (d. Medina, 10/632), 41 citations.</u>

Sa‘id ibn Jubayr al-Asadi (d. Kufa, 95/714) (3rd generation), 33 citations.

Abd Allah ibn Mas‘ud (d. Medina, 32/653?) (1st generation), 30 citations.

Ikrima ibn Abd Allah (d. Medina, 107/725?) (3 rd generation), 29 citations.

Al-Rabi‘ ibn Anas al-Hanafi (d. Basra, 140/757?) (5th generation), 23 citations.

Abu Ishaq Ibrahim ibn Salim ibn Abi Umayya al-Tamimi (d. Medina,153/770) (6th generation), 20 citations.

Ibn e Jurej (d. Mecca, 150/767?) (6th generation), 16 citations.

Aamir ibn Sharahil al-Sha‘bi (d. Kufa, 105/723?) (3rd generation), 15 citations.

Abu Bakr Muhammad **ibn Ishaq** ibn Yasar (d. Baghdad, 150/767?) (5th generation), 14 citations.

Abu al-‘Aliya al-Riyahi Rufay‘ ibn Mihran (d. Basra, 90-3/709-12) 2nd generation), 10 citations.

Ata bin Abi Rabah (d. Mecca, 114/732?) (3rd generation), 10 citations.

Sufyan ibn Sa‘id ibn Masruq **al-Thawri** al-Kufi (d.161/778?) (7th generation), 10 citations.

Saeed ibn al-**Musayyab** after 90/709) (2nd generation), 9 citations.

Abu Hamza Muhammad ibn Ka‘b ibn Salim ibn Asad al-Qurazi (d.Kufa, 120/738?) (3rd generation), 7 citations.

Abu ‘Amr ‘Abida ibn ‘Amr al-Salmani al-Kufi (d. 70-2/689-91) (2nd generation), 6 citations.

Muhammad ibn Muslim ibn Ubaydullah ibn Abdullah **ibn Shihab az-Zuhri** (d. Damascus, 123-5/741-3) (4th generation), 6 citations.

Abu al-Darda Uwaymir ibn Zayd ibn Qays al-Ansari (d. Sham,32/652?) (1st generation), 6 citations.

A’isha bint Abi Bakr al-Siddiq (Ummul Momineen) (d. Medina, 57/677) (1st generation), 6 citations.

Ubayy ibn Ka‘b ibn Qays ibn al-Ansari al-Khazraji (d. Medina, 19-32/640-53?) (1st generation), 5 citations.

‘**Umar ibn al-Khattab** ibn Nufayl (d. Medina, 24/644) (1st generation), 5 citations.

Al-Zamakhshari:

Abu al-Qāsim Maḥmūd ibn ʿUmar al-Zamakhsharī (d : 538 AH , /1144AD), Khwārezm was a Persian-born Arabic scholar whose chief work is Al-Kashshāf ʿan Ḥaqāʾiq at-Tanzīl (“The Discoverer of Revealed Truths”), his exhaustive linguistic commentary on the Qurʾān.

As is true for most Muslim scholars of his era, little is known of his youth. He was apparently well-traveled and resided at least twice (once for an extended period of time) in the holy city of Mecca, where he earned his nickname, Jār Allāh. He studied at Bukhara and Samarkand (both now in Uzbekistan) and also spent time in Baghdad. At some point in his travels, one of his feet had to be amputated (probably because of frostbite), and thereafter so the story goes Zamakhsharī felt obliged to carry with him affidavits from noted citizens attesting that his foot had not been amputated as punishment for some crime.

Theologically, he was affiliated with the rationalist Muʿtazilah school. As a philologist, he considered Arabic the queen of languages, in spite of the fact that his own native tongue was Persian (and though he wrote several minor works in that latter language). His notable commentary, ***Al-Kashshāf ʿan Ḥaqāʾiq at-Tanzīl,*** was written in Arabic and became the work for which he is best known. A comprehensive study of the Muslim scripture that focused on its grammatical

nuance, it was completed in 1134 (published at Calcutta in 1856 in 2 vol.). It was widely read, in spite of its Muʿtazilite bias, especially in the East; in the western portions of the Islamic world, his dogmatic point of view was offensive to the Mālikīyah school, though the great 14th-century Arab historian Ibn Khaldūn regarded the work highly.

In order to understand ***Tafsir Kashaaf***, one has to understand the Mu'tazili beliefs, which is very difficult in today's times because after the Mu'tazila period of the second century Hijri, many innovations like philosophy and science of Kalam (Ilm Al Kalam) interrupt the main thoughts of this school of thought .These theological interventions have changed the Mu'tazili beliefs during centuries .

Narrators of Tafsir Al-Kashaaf:

Abu al-Qasim Mahmud ibn ‘Umar al-Zamakhshari (d. Khwarazm,538/1143-4), 103 citations.

Muhammad ibn ‘Abd Allah PBUH (d. Medina, 10/632), 42 citations.

Al-Hasan ibn Abi **al-Hasan al-Basri** (d. 110/728) (3rd generation), 17 citations.

Abd Allah **ibn ‘Abbas** (d. Ta’if, 68/687) (1st generation), 16 citations.

Ali ibn Abi Talib ibn ‘Abd al-Muttalib (d. Kufa, 40/661) (1st generation), 12 citations.

Abd Allah **ibn Mas‘ud** (d. Medina, 32/653?) (1st generation), 9 citations.

Abu al-Khattab **Qatada ibn Da‘ama** ibn Qatada al-Sadusi al-Basri (d.113-9/731-7) (4th generation), 7 citations.

Umar ibn al-Khattab ibn Nufayl (d. Medina, 24/644) (1st generation), 7 citations.

Abu ‘Amr Zabban ibn ‘Ammar ibn ‘Uryan (d.Kufa, 154/770-71?) (5th generation), 5 citations.

Mujahid ibn Jabr (d. Mecca, 112-4/730-2) (3rd generation), 5 citations.

Abu Hanifa Nu‘man ibn Thabit al-Kufi (d. Baghdad, 150/767) (6th generation), 4 citations.

Ubayy ibn Ka‘b ibn Qays ibn ‘Ubayd ibn Zayd ibn al-Ansari al-Khazraji (d. Medina, 19-32/640-53?) (1st generation), 4 citations.
Abu Ishaq Ibrahim ibn Muhammad al-Zajjaj (d. Baghdad, 310/923), 3 citations.

Yahya ibn Waththab al-Asadi al-Kufi (d. 103/721-2) (4th generation), 3 citations.

Abd Allah ibn ‘Amir ibn Yazid (d. Damascus, 118/736) (3rd generation), 2 citations.

Abu Zakariyya Yahya ibn Ziyad al-Farra’ (d. Kufa, 207/822-3), 2 citations.

Ali ibn Hamza al-Kisa’i (d. Kufa, 189/804-5?) (9th generation), 2 citations.

Aamir ibn Sharahil al-Sha‘bi (d. Kufa,105/723) (3rd generation), 2 citations.

Ata’ ibn Abi Rabah (d. Mecca, 114/732?) (3rd generation), 2 citations.

Ibrahim ibn Abi ‘Abla (d. Jerusalem, 152/769-70) (5th generation),2 citations.

Ikrima ibn ‘Abd Allah (d. Medina, 107/725?) (3rdn generation), 2 citations.

Isma‘il ibn ‘Abd al-Rahman ibn Abi Karima **al-Suddi** (d. Kufa,127/745) (4thn generation), 2 citations.

Muqatil ibn Sulayman al-Balkhi (d. Basra, 150/767) (6th generation),2 citations.

Zayd ibn ‘Ali ibn al-Husayn ibn ‘Ali ibn Abi Talib al-Hashimi (d.Kufa, 123/740-1) (4th generation), 2 citations.

Al-Razi

Fakhr al-Din al-Razi was born in Rayy near present day Tehran in 543 AH / 1149 AD and died in 606 AH/1209 AD. His tafsir book *Mafatih al-Ghayb*, 'Keys to the Unknown' , usually known as *al-Tafsir al-Kabir*. 'The Large Commentary', is a well known tafsir book . As a Theologist and Scientist too, Al-Razi's rationalism undoubtedly holds an important place in the debate in the Islamic tradition on the harmonization of reason and revelation.

Al-Razi, in dealing with his conception of physics and the physical world in his Matalib al-'Aliya, criticizes the idea of the geocentric model within the universe and "explores the notion of the existence of a multiverse in the context of his commentary" on the Quranic verse, "All praise belongs to God, Lord of the Worlds." He raises the question of whether the term "worlds" in this verse refers to "multiple worlds within this single universe or cosmos, or to many other universes or a multiverse beyond this known universe.

He said "It is established by evidence that there exists beyond the world a void without a terminal limit and it is established as well by evidence that God Most High has power over all contingent beings (al-mumkinat). Therefore He the Most High has the power (qadir) to create millions of worlds (alfa alfi 'awalim) beyond this world such that each one of those worlds be bigger and more massive than this world as well as having the like of what this world has of the throne (al-arsh), the chair (al-kursiyya), the heavens (al-samawat) and the earth (al-arz), and the sun (al-shams) and the moon (al-qamar). The arguments of the philosophers (dala'il al-falasifah) for establishing that the world is one are weak, flimsy arguments founded upon feeble premises".

Note : Al-Matālib al-'Āliyyah min al- 'ilm al-ilahī (The Higher Issues) his last work. Al-Razi wrote al-Matālib during his writing of al-Tafsir and he died before completing both works.However, after his death, one of his disciples, Najamuddin Ahmad, completed his Tafsir Book.

Narrators of Tafsir Al-Razi (*Mafatih al-Ghayb/ al-Tafsir al-Kabir)*

Muhammad ibn ‘Abd Allah PBUH (d. Medina, 10/632), 161 citations.

‘Abd Allah **ibn ‘Abbas** (d. Ta’if, 68/687) (1st generation), 106 citations.

Fakhr al-Din Muhammad ibn ‘Umar al-Razi (d. Herat, 606/1209-10), 85 citations.

Abu ‘Abd Allah Muhammad ibn Idris ibn al-‘Abbas **al-Shafi‘i** (d.Fustat, 204/820) (9th generation), 36 citations.

Abu Is haq Ibrahim ibn Muhammad al-Zajjaj (d. Baghdad, 310/923),35 citations.

Mahmud ibn ‘Umar **al-Zamakhshari** (d. Khwarazm,538/1143-4), 32 citations.

Al-Hasan ibn Abi **al-Hasan al-Basri** (d. 110/728) (3rd generation), 31 citations.

‘Asim ibn Abi Najjud Bahdala (d. Kufa, 127/744-5) (6th generation), 29 citations.

‘Ali ibn **Hamza al-Kisa’i** (d. Kufa, 189/804-5) (9th generation), 28citations.

Abu Hanifa Nu‘man ibn Thabit al-Kufi (d. Baghdad, 150/777) (6th generation), 27 citations.

Abu al-Hasan ‘Ali ibn Ahmad al-Wahidi al-Nishapuri (d. 468/1075-6), 25 citations. He has his own Tafseer , ***Tafsir al-Basit , al-Wahidi (25 vol).***

Abu al-Hasan al-Hamadhani ibn Ahmad ibn ‘Abd al-Jabbar ibn Ahmad ibn Khalil (d. 415/1024-5), 22 citations.

Abu Zakariyya Yahya ibn Ziyad al-Farra’ (d. Kufa, 207/822-3) (11th generation), 22 citations.

Abu Muslim ibn Bahr al-Asbahani (d.322/933-4), 21 citations.

Hamza ibn Habib (d. Kufa, 156/772-3?) (7th generation), 21 citations.

Mujahid ibn Jabr (d. Mecca, 112-4/730-2) (3rd generation), 21 citations.

‘Abd al-Salam ibn al-Ustadh Abi ‘Ali Muhammad ibn ‘Abd al-Wahhab ibn Salam al-Jubba’i (d. 321/933-4), 19 citations.

Qatada ibn Di‘ama ibn Qatada al-Sadusi al-Basri(d.113-9/ 731-7) (4th generation), 19 citations.

Muqatil ibn Sulayman al-Balkhi (d. Basra, 150/767) (6.th generation),18 citations.

Abd Allah ibn ‘Amir ibn Yazid bin Mawayiayh (d. Damascus, 118/736) (3rd generation), 17 citations.

Abd Allah ibn Kathir al-Dari (d. Mecca, 120/737-8) (2nd generation),16 citations.

Abu ‘Amr Zabban ibn ‘Ammar ibn ‘Uryan ibn al-‘Ala’ (d. Basra, 154/770-1?) (5th generation), 14 citations.

Abu Bakr ‘Abd Allah ibn Ahmad ibn ‘Abd Allah al-Qaffal (d.Khurasan 417/1026?), 13 citations.

Isma‘il ibn ‘Abd al-Rahman ibn Abi Karima al-Suddi (d. Kufa,127/745) (4th generation), 13 citations.

Abu ‘Ubayd al-Qasim ibn Sallam (d. Mecca, 224/839?) (10th generation), 12 citations.

Nafi‘ ibn ‘Abd al-Rahman (d. Medina, 169/785-6) (7th generation),12 citations.

Muhammad ibn al-Sa’ib ibn Bishr **al-Kalbi** (d. Kufa, 146/763-4) (6th generation), 11 citations.

Umar ibn al-Khattab ibn Nufayl (d. Medina, 24/ 644) (1st generation),11 citations.

Abd Allah **ibn Mas‘ud** (d. Medina, 32/653?) (1st generation), 9 citations.

Ata' ibn Abi Rabah (d. Mecca, 114/732?) (3rd generation), 9 citations.

Al-Qurtubi

Abd Allah Muhammad ibn Ahmad al-Qurtubi , his year of birth is not confirmed but he born during 600 ~610 AH but died in 671 AH (1273 AD),

Al-Qurṭubī was an Andalusian Muslim polymath, Maliki jurisconsult, mufassir, muhadith and an expert in the Arabic language.
His Book Tafsir Qurtubi , ***Al - Jami Al Ahkam Al-Quran*** , which include all forms of Tafsir: linguistic, causes of revelations, definitions of difficult words, hadith and words of Salaf and besides all this, he has developed and treated as nobody legal judgments arising verses on entering fiqh issues and divergences.

He writes in At-Tadhkirah:
This is the era in which falsehood has prevailed over the truth. The enslaved have presided over the emancipated. They have departed with the divine legislation and the rulers are pleased with that. Thus, the rulings have become deficient. The truth has become inverse with no route to it. They have changed the religion of Allah and changed the rulings of Allah.

Narrators of Tafsir Al-Qurtubi

Muhammad ibn Abd Allah PBUH (d. Medina, 10/632), 215 citations.

Abd Allah ibn Abbas (d. Ta'if, 68/687) (1st generation), 182 citations.

Qatada ibn Da'ama ibn Qatada al-Sadusi al-Basri(d.113-9/ 731-7)

(4th generation), 84 citations.

Mujahid ibn Jabr (d. Mecca, 112-4/730-2) (3rd generation), 77 citations.

Al-Hasan ibn Abi **al-Hasan al-Basri** (d. 110/728) (3 rd generation),75 citations.

Abu ‘Abd Allah Muhammad ibn Ahmad ibn Abu Bakr al-Ansari **al-Qurtubi** (d. Upper Egypt, 671/1273), 52 citations.

Malik ibn Anas ibn Malik ibn Abi ‘Amir (d. Medina, 179/795) (7th generation), 46 citations.

Abu Ja‘far Ahmad ibn Muhammad ibn Isma’il ibn al-Nahhas (d.Egypt, 338-9/950), 45 citations.

Abu ‘Abd Allah Muhammad ibn Idris ibn al-‘Abbas **al-Shafi‘i** (d.Fustat, 204/820) (9th generation), 45 citations.

Isma‘il ibn ‘Abd al-Rahman ibn Abi Karimah **al-Suddi** (d. Kufa, 127/745) (4th generation), 42 citations.

Ali ibn Hamza **al-Kisa’i** (d. Kufa, 189/804-5?) (9th generation), 37 citations.

Al-Dahhak ibn Qays ibn Khalid (d. Damascus, 62/681-2) (10th generation), 31 citations.

Abu Ishaq Ibrahim ibn Muhammad al-Zajjaj (d. Baghdad, 310/923),31 citations.

Abd Allah **ibn Mas‘ud** (d. Medina, 32/653?) (1st generation), 30 citations.

Abu Zakariyya Yahya ibn Ziyad al-Farra’ (d. Kufa, 207/822-3) (11th generation), 30 citations.

Abu Hanifa Nu‘man ibn Thabit al-Kufi (d. 150/767) (6th generation),27 citations.

Sa‘id ibn Jubayr al-Asadi (d. Kufa, 95/714) (3rd generation), 26 citations.

Sufyan ibn Sa‘id ibn Masruq **al-Thawri** al-Kufi (d.Basra, 161/778?) (7th generation), 25 citations.

Muhammad ibn ‘Abd Allah ibn al-‘Arabi al-Andalusi (d. 543/1148-9), 24 citations.

Abd al-Rahman ibn Zayd ibn Aslam (d. Medina, 182/798-9) (8th generation), 24 citations.

Umar ibn al-Khattab ibn Nufayl (d. Medina, 24/644) (1st generation), 23 citations.

Asim ibn Abi Najjud Bahdala (d. Kufa, 127/744-5) (6th generation), 21 citations.

Muhammad ibn al-Sa’ib ibn Bishr **al-Kalbi** (d. Kufa, 146/763-4) (6th generation), 21 citations.

Ali ibn Abi Talib ibn ‘Abd al-Muttalib (d. Kufa, 40/661) (1st generation), 20 citations.

Ikrima ibn ‘Abd Allah (d. Medina, 107/725?) (3rd generation), 20 citations.

Ahmad ibn Muhammad **ibn Hanbal** Abu ‘Abd Allah al-Shaybani (d.Baghdad, 241/855) (10th generation), 19 citations.

Muqatil ibn Sulayman al-Balkhi (d. Basra, 150/767) (6th generation), 19 citations.

Abu ‘Amr Zabban ibn ‘Ammar ibn ‘Uryan ibn al-‘Ala (d. Basra,154/770-1?) (5th generation) 18 citations.

Ata’ ibn Abi Rabah (d. Mecca, 114/732?) (3rd generation),18 citations.

Abu ‘Ubayd al-Qasim ibn Sallam (d. Mecca, 224/839?) (10 th generation), 17 citations.

Ibn Kathir

Abu al-Fida Isma'il ibn Umar ibn Kathir al-Dimashqi, born 701 AH & d: 774 AH/ 1373 AD known simply as Ibn Kathir, was an Arab Islamic exegete, historian and scholar. An expert on tafsir, tareekh (history) and fiqh (Jurisprudence), he is considered a leading authority on Sunni Islam. Ibn Kathir's teachers include al-Dhahabi and Ibn Taymiyya.His work known as ***Tafsir Qurʾān al-ʿaẓīm* (*Tafsir Ibn Kathir*).**

He grounded his tafsir in the methodology of first explaining the Qur'an by means of the Qur'an itself, then by the statements of the Prophet, then according to the statements of the Sahabah, and then according to the statements of the Tabi'oon. In general, Ibn Kathir followed a pattern in his tafsir.

His work is also distinguished by a lengthy introduction in which he lays out the principles and sources of tafsir , much of which was taken from his teacher ibn Taymiyah's book *al-Muqaddimah Fi Usool al-Tafsir*. He grounded his tafsir in the methodology of first explaining the Qur'an by means of the Qur'an itself, then by the statements of the Prophet, then according to the statements of the Sahabah, and then according to the statements of the Tabi'ins .

Narrators of Tafsir Ibn Kathir:

Muhammad ibn 'Abd Allah PBUH (d. Medina, 10/632), 218 citations.

'Abd Allah **ibn 'Abbas** (d. Ta'if, 68/687) (1st generation), 84 citations.

Mujahid ibn Jabr (d. Mecca, 112-4/730-2) (3rd generation), 47 citations.

Qatada ibn Da‘ama ibn Qatada al-Sadusi al-Basri(d.113-9/ 731-7) (4th generation), 35 citations.

al-Hasan al-Basri (d. 110/728) (3rd generation), 20 citations.

‘Ikrima ibn ‘Abd Allah (d. Medina, 107/725?) (3rd generation), 20 citations.

Isma‘il ibn ‘Abd al-Rahman ibn Abi Karima **al-Suddi** (d. Kufa,127/745) (4th generation), 18 citations.

Abd Allah **ibn Mas‘ud** (d. Medina, 32/653?) (1st generation), 14 citations.

Muhammad ibn Jarir **al-Tabari** (d. Baghdad, 310/923), 12 citations.

Al-Dahhak ibn Qays ibn Khalid (d. Damascus, 62/681-2) (1st generation), 11 citations.

Isma’il ibn ‘Umar ibn Kathir (d. Damascus, 774/1373), 11 citations.

Abu al-‘Aliya al-Riyahi Rufay‘ ibn Mihran Irani (d. Basra, 90-3/708-12? (2nd generation), 11 citations.

Abd al-Rahman ibn Zayd ibn Aslam (d. Medina, 182/798-9) (8th generation), 10 citations.

Al-Rabi‘ ibn Anas (d. Khurasan, 140/757-8?) (5th generation), 9 citations.

Sa‘id ibn Jubayr al-Asadi (d. Kufa, 95/714) (3rd generation), 9 citations.

Abu Hamzah Muhammad ibn Ka‘b ibn Salim ibn Asad al-Qurazi (d.Kufa, 120/738?) (3rd generation), 8 citations.

Umar ibn al-Khattab ibn Nufayl (d. Medina, 24/644) (1st generation),8 citations.

Ata’ ibn Abi Rabah (d. Mecca, 114/732?) (3rd generation), 7 citations.

Zayd ibn Aslam (d. Medina, 136/753-4) (3rd generation), 7 citations.

Abu ‘Abd Allah Muhammad ibn Ahmad ibn Abu Bakr al-Ansari **al-Qurtubi** (d. Upper Egypt, 671/1273), 6 citations.

Muqatil ibn Sulayman al-Balkhi (d. Basra, 150/767) (6th generation),6 citations.

Abd Allah **ibn ‘Umar** ibn al-Khattab (d. Medina, 73/692-3?) (1st generation), 5 citations.

Al-Barra’ ibn ‘Azib ibn al-Harith (d. Kufa, 72/ 691-2) (1st generation),5 citations.

Anas ibn Malik al-Ansari al-Khazraji (d. Basra, 92-3/710-3?) (1st generation), 5 citations.

Sufyan ibn Sa‘id ibn Masruq **al-Thawri** al-Kufi (d.Basra, 161/778?) (7th generation), 5 citations.

Ali ibn Abi Talib ibn ‘Abd al-Muttalib (d. Kufa, 40/ 661) (1st generation), 4 citations.

Ibrahim ibn Yazid ibn Qays **al-Nakhha’i** (d. Kufa, 96/714) (6th generation), 4 citations.

Sa‘id ibn al-Musayyab ibn Hazn al-Qurashi al-Makhzumi (d. Medina, after 90/709) (2nd generation), 4 citations.

Conclusion:

Since I read and understood the major Tafasir , I came to know that mostly books of tafasir of old masters depend on Orally transmitted narrations. All these commentaries have fabricated,formulated ,weak , Israelite traditions, so it needs to be studied with great care. As well as take care of the narrations of Mujahid ibn Jabr ,Qatada ibn Da‘ama , Abdul Razzaq bin Hammam, Ma’mar bin Rashid, al-Suddi , al-Dahhak ibn Muzahim , Ikrama , Ibn Jureyj , Ata bin Abi Rabah , Sufyan Al-thawri , Ibn Shahab Zuhri, Ibn Ishaq bin yassar , Al- Hassan Basri , Muqatil bin Suleman, Ali bin Hamza Al-Kasai , Ibn Saib Al-Kalbi etc regarding Tafsir matters.

I say on the basis of my personal knowledge that I consider the arbitrary interpretation of the Qur'an and all interpretations based on fabricated,dubious ,baseless and fake narrations to be a delusion bordering on disbelief.

In my last words 'Interpreting the Qur'anic verses according to one's own wishes is a grave error ,serious mistake and the worst ideology'.

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